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## Editor's Preface

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Among the urgent problems confronting the Philippines today, just as in many other countries, is the educational system. Not only is there a question of upgrading the schools, though that is indeed a recurring problem. But more important perhaps, is determining the goals of that education, and more concretely, the orientation to be given to education if it is to contribute to the kind of national development envisaged by the nation. One form of questioning over the past decade or more, at times serious, at times more the fruit of an ideological propaganda, has been to point out the colonial origins of the system, and to ask whether, or to assert that, it was serving neocolonial goals. Traditional historiography, both Filipino and American on the other hand, has maintained that the great accomplishment of the American colonial regime, whatever else might be said about it, was the fact that it established a public school system providing universal education. Without pretending to give a complete and definitive answer to either of the questions raised above, Glenn May presents in this issue a heavily-documented study of what American educational policy really was during the first period – the so-called “Taft era” (1900–1913) – of American rule. It was a massive effort at “social engineering” – an effort to form Filipinos according to what the Americans responsible conceived to be best for the Filipinos. As May demonstrates, there was not one policy, but several, at times contradictory to one another. The historical perspective may prove useful for reflection by the “social engineers” of today. In a more contemporary vein, Felixberto C. Sta Maria gives a thought-provoking critique of several aspects of today’s higher education, not merely remaining on the level of policy, but accompanying his critique with concrete suggestions to make it more responsive to the goals of national development.

The establishment of diplomatic relations between the People's Republic of China and the Philippines was, among other things, a recognition of the reality of the existence of a neighboring world power which the Philippines could no longer ignore, regardless of ideological differences. Not only have many non-Communist nations throughout the world rethought their position towards China, but among the various Christian churches and denominations there has been increased attention to the future of Christianity in China, taking expression in various international meetings or consultations. One such international meeting was the congress held under Protestant auspices in Manila in November 1975 with the title "Love China '75." Father Jean Charbonnier, M.E.P., an observer at the congress, describes the thinking prevalent there, and analyzes some of its implications for the future relations of the Christian churches and the People's Republic of China.

Another historical perspective on contemporary problems is William Henry Scott's glance at the "Philippine Kaleidoscope." Drawing on his extensive scholarly research and personal experience living among the so-called "cultural minorities" of northern Luzon, he probes at the colonial roots of present-day thinking and attitudes in their regard. Eric Casiño's review article on some recent books on the Tasaday, on the other hand, surveys the current state of knowledge on a group of Filipinos who became a "cultural minority" in a precolonial period of Philippine history.

*John N. Schumacher*